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THE NEEDED

REVIVAL

Rev. GEO. S. ANDERSON

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THE NEEDED REVIVAL

BY

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THE NEEDED REVIVAL.

TEXT: Ps. 85: 6. — "Wilt thou not *revive us again*: that thy people may rejoice in Thee."

I. We need a Revival that will sanctify the church and bring God's people to a higher plane of Christian experience; that will burn up the euchre outfit, and smash up the punch-bowl, and spill out the cider, and shut out the Sunday paper, *this advance poster of the anarchist's pandemonium*, and start an exodus of God's people from the dance halls¹ and the theatres to the lone some prayer-rooms and the deserted churches; that will rescue the thousands who are being engulfed in the whirling maelstrom of unholy pleasure; that will lasso the Jehu of greed, who with tightened reign and torturing spur is driving men with lightning speed to hell; that will bury duplicity and hypocrisy in nameless graves, and make man's life as transparent as a noon-tide sunbeam; that will slay the demon lust, that blights the bloom of youthful cheek, and dulls the lustre of the eye, and takes the sprightliness from the step and wrecks the home, and blasts and damns both sexes and all

¹ "If you have given yourself to the prayer meeting until you have lost social feeling then the party and dance might be sought with profit. Seek to go away from the prayer meeting with glad hearts, and from the dance feeling that you have been made better and have made some one else better." — Rev. Henry R. McCartney, Congregationalist, in the *Civic Centre*, Georgetown, Mass., December, 1893, during a Revival Season.

"The Rev. E. L. Stoddard, D.D., rector of St. John's Protestant Episcopal Church, has organized a dancing class which is to meet in the church edifice once a week, and which is composed of members of the Bible class." — *Boston Record*, January 24, 1898.

ages, and enwrap the soul with God's spotless purity as a garment of light; that will sweep out all hate and malice and bitterness and envy with all their kindred swarm that roost and hatch their filthy brood in man's heart, as Egypt's locusts were swept out by the wind from heaven, and give instead a love as pure as the crystal waters of a mountain lake, as gentle as the soft zephyrs of the South, as forgiving as the Calvary love of Him who breathed forgiveness on His murderers' heads; that will banish the popular unbelief that is eating like dry rot at the heart of aggressive spiritual work, and compel Christians to accept the teachings of Scripture on the great cardinal doctrines of Christianity, and receive what baffles their understanding in hope of the sunburst of clearer light; that will end the opposition to faithful preaching that seeks by criticism of the message to justify itself in sin, and that will make the doctrines of grace, however deep, however humbling, however much opposed to preconceived notions, as welcome as the sight of land to shipwrecked seamen, or the vision of an oasis to the weary dust-choked traveler on the sandy plain; that will remove this widespread *guilty dread of higher truth* and lead Christians to crucify the pet indulgences that chain them to earth, and receive the deepest, richest things of grace, even if they *are*, thereby, dubbed extremists and lose caste in society; that will remove our owl-like blindness that keeps us in the shade, amid the noontide blaze of revelation, and open the "*eyes of our heart*," "that we may know the things that are freely given to us of God," that we may see not the barren rocks of Patmos but the heavenly city with its open gateways, and its shimmering light, not the empty water-skin and the dying child but the guiding angel and the sparkling stream, not the driving storm and the sinking ship but the radiant figure of the ap-

proaching Lord, not the frenzied mob and the flying missiles, but the open heavens and the welcoming Christ ; that will promote a deeper study of the sacred Scriptures, so that instead of rushing through a short Psalm to quiet the conscience, though it starve the heart, we shall spend days and nights poring over the sacred page to catch the message of the Spirit, so that we may see not page after page of cold black type, but the whole part from first to last luminous and tremulous with the glory of the Christ “ who is and was, *and is to come* ; ” that will put the crown of royalty on prayer not on effort, and keep us from the fatal snare of working for men without waiting on God, that will repair the broken-down altars in the home, and fan the fires of devotion in the church and make the throne of grace not a dumping ground for *words*, but a treasure house whose motto is not *talk* but *take* ; that will beget in every believer’s heart an intolerable dissatisfaction with present attainment, and the “ little Jack Horner ” spirit of self-congratulation, and lead the army of the redeemed from the desert of failure and fruitlessness to the promised land of Pentecostal fulness ; that will end, and end forever, this wretched experience of constant sinning and repenting, and reveal the door to victory which a pierced hand has thrown open for every regenerate soul ; that will stamp out our palliated inconsistencies over which men stumble into hell and write “ Holiness to the Lord ” across the life of every follower of the immaculate Son of God.

Num. 11 : 5, 6 ; Josh. 7 : 10, 11, 12 ; 1 Peter 1 : 15, 16 ; 1 Peter 2 : 9 ; 2 Cor. 6 : 14-18 ; Eph. 4 : 13-16 ; Eph. 5 : 26, 27 ; 1 Cor. 2 : 9, 10 ; Heb. 5 : 12-14 ; 2 Tim. 4 : 3 ; 2 Chron. 15 : 1-15 ; Acts 3 : 19 ; Is. 55 : 1, 2 ; 2 Tim. 2 : 19 ; Titus 2 : 11-14.

II. We need a Revival that will lead God's people out to greater activity in Christian service ; that will take the burden from the backs of overburdened pastors, and arouse the sleeping majority who hibernate between revivals, and wake up too weak to work ; that will cure the Sunday headache and the prayer-night tiredness, and cast out the spirit of sloth that ties the hands and chains the feet, and gives its victim holy horrors when he thinks of midnight meetings or protracted work, and makes the little service that he does seem hard as tread-mill turning such as Samson did ; that will stop the whining cry of unfitness and enable every child of God to grip with living faith the cable of God's power that belts the earth to heaven, and thus use the power that made the worlds ; that will silence the kickers and shake up the shirkers, and put all the Christians to work in loving, hearty, Spirit-born harmony, as frictionless as the clockwork of the skies ; that will blot out " curtailment " over benevolences and write it over expenditures¹ ; that will kill out this aristocratic antarctic stoicism that is more afraid of zeal than sin, and more concerned about the rules of etiquette than the precepts of the decalogue, and give us instead a heaven-born enthusiasm whose "*good form*" is the *penitent form*, and whose home is on battlefields not in graveyards ; that will draw out the Gospel Train from the side track on which she has been switched by rush of other work, and give her the right of way ; that will teach us the unspeakable privilege of *soul-winning*, and lead us to follow each gospel sermon, not with so much talk about mercury up or

¹ "Four churches in New York City stand upon ground which is worth \$12,000,000. Thirteen other churches rest on real estate valued at \$7,000,000, or more than half a million each, and these churches are all Protestant and nominally evangelical. Trinity Church alone represents an investment of \$5,000,000."—*The Ram's Horn*, February 4, 1899.

mercury down, but with earnest words and serious looks, that wing conviction to the heart; that will turn lives that are bleak and unsightly as sun-scorched plains into Edens of loveliness and fruitfulness; that will make our churches not like the Dead Sea in its land-locked selfishness, but like the Great Western Lakes that give a Niagara to the world.

The church member who is "standing idle in the market-place" should carefully read the following table: —

STATISTICS OF THE CHURCHES IN THE UNITED STATES FOR 1898.

(See the Independent, January 5, 1899.)

NET GAIN IN MEMBERS.¹

Methodists	162,196, one for every 37 members.
Baptists	131,465, " " " 33 "
Presbyterians	52,239, " " " 29 "
Congregationalists	10,669, " " " 59 "
Unitarians	5,000, " " " 15 "
Christian Scientists	30,000, " " " 2 "
Salvation Army	50,000 (Conversions).
Volunteers of America	15,000 "

According to the foregoing, two Christian Scientists secured as many additions as fifteen Unitarians, or twenty-nine Presbyterians, or thirty-three Baptists, or thirty-seven Methodists, or fifty-nine Congregationalists. Certainly "it is high time to awake out of sleep."

¹ "The immediate effect of the Moody meetings on the membership of the churches (in Boston and vicinity 145 churches in all) is seen in the large additions made that year, as follows: —

	COMPARATIVE ADDITIONS.	Moody Year.	
		1876	1877 1878
Baptists (by baptism)	928	1,351	528
Congregationalists (on profession)	551	1,629	316
Methodists (on probation)	986	1,330	836

— *Boston Transcript*, January 23, 1897.

Rev. 3 : 14-22 ; Acts 8 : 1, 4 ; Neh. 4 : 21-23 ; Judges 7 : 1-22 ; 1 Cor. 1 : 27, 28 ; Matt. 20 : 1-16 ; Matt. 25 : 24-27 ; Matt. 25 : 34-46 ; Mal. 3 : 10 ; Phil. 2 : 30 ; Deut. 32 : 30 ; John 1 : 41, 45, 46.

III. **We need a Revival** that will turn ritualism out of doors, shatter the chains of ecclesiasticism, annihilate denominationalism and bring the scattered, shattered, strengthless sections of the Church of Christ into one united, loving, aggressive, sin-crushing, all-conquering army, whose very presence will paralyze the confederate hosts of iniquity.

We hear much talk to-day in certain circles about the disagreement (?) between God's Word and God's works ; would that we heard a little more about the disagreement between God's Word and *man's work*. Look at it in reference to denominationalism.

GOD'S WORD.	MAN'S WORK.
"One Lord, one Faith." — (Eph. 4 : 5.)	One Lord, 150 Faiths (U. S. Statistics).
"Now I beseech you brethren by the name of our Lord Jesus Christ . . . that there be <i>no divisions</i> among you ; but that you may be <i>perfectly joined together</i> ." — (1 Cor. 1 : 10.)	4 Bodies (kinds) of Plymouth Brethren. 6 " " " Adventists. 12 " " " Presbyterians 13 " " " Baptists. 17 " " " Methodists. 20 " " " Lutherans. — U. S. Statistics.

Dr. Joseph Parker says that "the Turk prays to his God that the discords of the Christians may never be settled."

1 Cor. 1 : 11-13 ; 1 Cor. 3 : 21-23 ; 1 Cor. 12 : 4-31 ; Gal. 3 : 28 ; Eph. 2 : 16 ; Eph. 3 : 3 ; Eph. 1 : 10 ; John 17 : 1-26 ; Matt. 23 : 8 ; Phil. 2 : 2, 3.

IV. **We need a Revival** that will burn up whole barrels of lavender-scented sermonettes and diamond-studded essays, and consign to eternal oblivion the popular Sunday evening

lecture on secular topics ; that will compel the man, who stands between God and man, to preach not on topics culled from the daily paper, or the current review, *however true*¹, but on truth written by God's finger on the sacred page, as were the "ten words" of Sinai on the stone ; on truth that will "feed the Church of God, which he hath purchased with his own blood," and thus keep "the flock" from straying into the jungles of Christian Science,² the deserts of Theosophy, the mountain wilds of Spiritualism, or the bogs of Infidelity ; not on truth which like an opiate soothes and quiets but does not heal, but on truth that like a surgeon's lancet cuts away the hidden cancerous growth of sin ; on truth that stops the sinner in his downward road and like a flash of lightning in a midnight storm shows the dark precipice ahead and saves the endangered life ; on truth that grips the guilty conscience with an iron grip, that tears the mask of falsehood from the face of sin, that pours its awful light upon the inner soul, that shuts the sinner's mouth and brings him speechless, robbed of pride and shorn of strength, to the low-arched doorway of repentance, and as he stands condemned by self as well as God shows him Christ's Cross, God's Remedy for Man's Sin.

The following hand bill, circulated by a Massachusetts minister is self-explanatory : —

¹ "It has been proved that knowledge, the most thorough worldly education, will not develop moral strength." — Rev. Thomas Van Ness (Unitarian), *Boston Journal*, January 23, 1899.

² "A church which has increased its membership within the past twelve months nearly four thousand has a wonderful record. That is what the First Church of Christ, Scientist, has to show for the past twelve months, and of the number nearly 2,400 were admitted to membership with the beginning of the new year of 1898. There were admitted at the beginning of the month of July last more than 1,400, making the full growth for the past twelve months about 3,800. The total membership is now about 10,000, and it is said to be the largest individual church in the United States of any denomination." — *Boston Journal*, January 3, 1898.

THE CONGREGATIONAL CHURCH.

Rev. — — —, *Pastor.*

Beginning on Sabbath evening, November thirteenth, 1898, — — —
will give a series of Chapel Addresses, on

SOME LESSONS FROM ASTRONOMY.

- Nov. 13. The Stars in their Courses.
 - Nov. 20. The Solar System.
 - Nov. 27. The Light of the Sun.
 - Dec. 4. The Help of the Moon.
 - Dec. 11. The Discovery of Neptune.
 - Dec. 18. The Law of Gravitation.
-

A CORDIAL WELCOME TO ALL.

I wonder if his text for the series was Matt. 6 : 23 : "If, therefore, *the light* that is in thee be darkness how great is that darkness."

The *Boston Herald* of March 16, 1896, contains in one of its editorial columns the following statement, which if true, should drive every minister of the gospel to his knees in deep humiliation and shame : "It has been significantly noted by thoughtful persons that the old-fashioned revival has practically passed away in New England, and the inquiry is active as to what has taken its place. In former years two forces have been mainly instrumental in leading people to a definite religious purpose. One has been Christian nurture and education, and the other has been the influence of a religion of fear and punishment. It is now over twenty years since the latter method of arousing religious interest has disappeared. It has been fought all along the lines, and it will be hard to find ministers in New England of education and intelligence who pursue the old methods. . . . We are in a new dispensation to-day, where the Universalist, the Unitarian, the Baptist,

the Congregationalist, the Churchman, and the Roman Catholic, when they do not insist upon their differences of creed, all present very nearly the same moral teaching, enforced by the same sanction. The positive truths of Christianity are taught with great force, *and the old doctrines of sin and repentance have been comparatively ignored.*"¹

Rev. George H. Wells, of Minneapolis, said at the National Congregational Council in Syracuse, that "the pulpit announcements in our daily papers are like a catalogue of the animals in Noah's ark, or in Barnum's greatest show on earth."

Num. 22 : 18 ; 2 Tim. 4 : 1-4 ; Ex. 4 : 12 ; Acts 19 : 19, 20 ; 2 John 10 ; Acts 8 : 5 ; Acts 4 : 29 ; 1 Cor. 2 : 1, 2 ; 1 Cor. 1 : 17, 18 ; Neh. 8 : 1-8 ; Jer. 1 : 7, 8, 9.

V. **We need a Revival** that will unmask sin whether it is clothed in rags, or robed in the garments of opulence ; whether it crouches in the darkness of the midnight street, or sits in defiant brazenness where the sunlight falls ; whether it is sanctioned by law, or leads to the felon's cell and the hangman's rope ; whether it bears the mark of Cain, or comes with a Judas kiss that hides a serpent's fang ; whether it sits in the down-town opium joint, the grog shop, or the brothel, or reclines in well-upholstered pews, and chants with unholy lips the songs of angels and the praises of the Most High.

A revival that will unmask it *wherever found*, and hold it up in all its hateful hideousness so that men may see that it is not simply an infirmity or a scrofula of the blood, but *a crime*, — a crime against High Heaven — which *if unforgiven* hurls man's undying spirit to hell's abysmal depths of blackness and of woe.

¹ The italics are ours.

2 Sam. 12 : 7 ; Matt. 14 : 4 ; Acts 7 : 51, 52 ; Acts 24 : 25 ; Matt. 23 : 33 ; Josh. 7 : 16-26 ; 1 Kings 18 : 18 ; Acts 8 : 20, 23 ; Amos 4 : 1-13.

VI. **We need a Revival** that will attack the giant forces of evil in society which threaten the welfare of the church and of the home ; that will denounce the Sunday paper, and the Sunday excursion, and the Sunday baseball, and every other evil thing that desecrates God's holy day of rest ; that will condemn the gigantic trusts¹ and monopolies that wreck and ruin like Western tornadoes, that foster class antagonism, provoke anarchy, and bring bankruptcy and poverty ; that will uncover the cesspools of political corruption, and demand that law makers be law keepers, men whose shibboleth is not party, price, power, or policy, but *principle* ; that will attack the saloon, and brand license money "*blood money*" and the license voter "murderer" ; that will hurl the anathemas of the church against the house of ill-fame, and boycott its frequenters and set up one standard of purity for both sexes and all colors.

Is. 58 : 1 ; Matt. 23 : 1-33 ; Luke 3 : 1-14 ; Ezra 10 : 9, 10 ; Jer. 32 : 3-5 ; 1 Sam. 17 : 1-58 ; 2 Chron. 32 : 7, 8 ; Jonah 1 : 1-3 ; 1 Kings 18 : 1-46.

VII. **We need a Revival** that will drive out this cultured skepticism that seeks to foist upon the Church a mutilated Book, that bears the imprint of the beast of the Apocalypse ; that robs the Bible of its heaven-born light and sets up instead in the Holy Place where the Shekinah dwells its own

¹ The capitalization of the trusts formed during the year 1898 aggregated the enormous sum of \$1,200,000,000." — *The Kingdom*, February 9, 1899. See also the *New York Herald*, November 6, 1898.

"The total capitalization of these schemes (trusts) floated or in process of being carried through since the first of January (two months) is estimated to be more than \$500,000,000." — *Boston Journal*, March 6, 1899.

dim rushlight of human thought ; that claims by its blasphemous denial of what God declares to possess more wisdom than the Eternal Mind ; that rushes in with unholy feet where God's own angels fear to tread ; that gives the stone of earth-born thought when hungry souls ask for the Bread of Heaven ; that mocks the mother of our Lord, and puts the foolscap on the cross, and charges the white-robed messengers that sat in Joseph's empty tomb with falsehood black as hell itself.

The *Christian Literature*, November, 1895, contains an article entitled "The New Clergy," by Rev. H. R. Haweis, a Broad Church Anglican clergyman, London, England, in which he says :—

"At present things look very hopeful. Our Church has already embarked, unconsciously perhaps, but irrevocably, upon a wide voyage of restatement. It has tolerated within its pale restatement of Verbal Inspiration—*e.g.*, 'the word of God is in the Bible.' Of Atonement—*e.g.*, 'Christ died for us not as a Substitute, but as a Representative.' Of Eternal Punishment—*e.g.*, 'the fire of God's wrath against sin is eternal, but men need not always remain in it. For when the wicked man turneth away,' etc. Of Baptismal Regeneration—*e.g.*, the Holy Ghost and water are not necessarily simultaneous, but the water is the symbol of a spiritual fact. Of the Resurrection—*e.g.*, 'not as implying revival of this body, but continuity of existence clothed with appropriate form.' Of the whole theory of the Apocalypse—*e.g.*, 'as having reference chiefly to the historical occurrences of the first century and current Christian anticipations.' Why, then, should we not have some restatement of the divine Incarnation?" Why not write a *new Bible*?

Here are a few sprigs from the Poison Ivy of Heterodoxy : —

“ Our divinity is the same as Christ’s divinity. . . . What Jesus was humanity is becoming.” — Dr. Lyman Abbott, Congregationalist, *The Outlook*, January 30, 1897.

“ Punishment pronounced against sin is degeneracy ending in extinction.” — Dr. Lyman Abbott, Congregationalist, *The Outlook*, April 10, 1897.

“ In a hundred years from now he who looks upon the story of Jonah as a fact may be called first cousin to an Egyptian mummy.” — Rev. Dr. William Lloyd, Congregationalist, Brooklyn, *Boston Transcript*, February 6, 1897.

“ Salvation is by incorporation, not by substitution. I cherish with increasing strength of conviction the reasonableness of ‘ the larger hope.’ ” — Rev. Philip S. Moxom, D.D., [Congregationalist, < Baptist]. Statement of belief Springfield Installation, *Boston Journal*, April 4, 1894.

“ We are animals, and we ascended from lower animals. Whether we like the fact or not, it is a fact.” — Dr. Lyman Abbott, Congregationalist, *The Outlook*, January 16, 1897.

“ I have no hesitation in saying that the doctrine of Verbal Inspiration is the legitimate father of nine tenths of the infidelity of England.” — Rev. Stopford A. Brooke, M.A., [Unitarian, < Episcopalian], London, Eng., *Homiletic Review*, Vol. VII, page 260.

“ Certainly, as a matter of fact, the power to resist temporarily the divine persuasions is lodged in man ; but this in consequence of the irrationality that he has brought up with him from the animal world.” — Rev. Geo. A. Gordon, D.D., Congregationalist, *Immortality and the New Theodicy*, page 100.

“ There is no authority in Scripture for the doctrine that God puts the penalty due to a guilty person upon an innocent

one." — Dr. Lyman Abbott, Congregationalist, *The Outlook*, February 20, 1897.

"The inherency and the infallibility of the Bible are no longer possible of belief among reasoning men." — Rev. S. P. Cadman, Methodist, Pastor Metropolitan Temple, New York, at Methodist Ministers' Meeting, New York, *New York Journal*, March 7, 1899.

"The accounts concerning the preëxistence of Jesus, his supernatural birth, his miracles, and his resurrection are not questions that concern the twentieth century at all." — Rev. B. Fay Mills, [?????], <Congregationalist, <Presbyterian], *Boston Journal*, December 27, 1897.

"You need not ever give yourselves the least concern about the old question of God's forgiveness for the past. The past does not need forgiveness or atonement in his sight."¹ — Rev. B. Fay Mills, [?????], <Congregationalist, <Presbyterian], *Boston Journal*, December 13, 1897.

"I have been in communication with invisible intelligence, and these intelligences always claim to be those of persons who have once lived in this world." — Rev. Minot J. Savage, D.D., [.], <Unitarian, <Congregationalist], *Boston Journal*, February 28, 1899.

And now we are about ready for the final plunge : —

"Undoubtedly there are many cases of perfectly justifiable suicide in which not to end life would be a mistake, sometimes

¹"At the Congregational Ministers' Meeting, addressed by Mr. Mills last year, after an hour of questioning him concerning his opinions, about thirty of the ministers came to him and whispered their sympathy with his views, while not one of them indorsed them in the discussion. He believed that if their support could be assured more than a thousand Orthodox ministers would take their position on a liberal platform at once. A prominent Presbyterian pastor wrote to him last week that he was no farther ahead of the Orthodox church than Mr. Beecher was ahead of the church in 1870." — Mr. Mills at Hollis Street Theatre, *Boston Journal*, November 7, 1898.

almost a crime. Under many circumstances a man has the right to kill himself." — Col. Robt. G. Ingersoll, *Is Suicide a Sin?* pp. 14, 16.

Titus 1: 10-13; 2 Tim. 2: 17, 18; 1 Kings 13: 18; 2 Thess. 2: 11, 12; Jude 1: 25; 2 Tim. 3: 7, 8; 2 Peter 3: 16, 17; Gen. 4: 3; Gal. 1: 8-10; Jer. 36: 11-32; John 20: 13; Rev. 22: 18, 19; 1 Tim. 4: 1, 2.

VIII. **We need a Revival** that will promote spiritual worship and lead us to remember not that the star-preacher is in the pulpit, or the prima-donna in the choir, but that "the Lord is in his holy temple"; that will change the service of God's house from a theatrical performance or a pyrotechnic display where polished preachers dazzle and darken with their brilliant rhetoric, and unsanctified salaried singers lull guilty souls to deeper sleep, and rows of pampered listeners rest in easy pews and clamor for entertainment, to a service that shall be an open door to heaven, where the songs of praise shall be as clouds of incense rising to God's throne — the sermon a crown of glory for the brow of him who once wore thorns, the prayer a golden ladder from God's house of worship to God's heart of love. A service in which the hush of heaven shall quiet the troubled heart, and the light of heaven dispel the gloom, and the forgiveness of heaven remove the stain. A service whose fragrance shall linger with us during the opening week and keep us from the smirch of sin, and make drudgery worship and difficulties stepping stones to God. A service that shall convert a church within whose darkened space no convert's cry was ever heard, whose stately walls never once looked down on tears for sin, into a *birthplace of immortal spirits*, where angels hover and the atmosphere is tremulous with the presence of Jehovah.

Is. 1: 11-15; Lev. 10: 1-7; John 4: 20-24; Ps. 96: 9; Ex. 40: 35; 2 Sam. 6: 6, 7; Gen. 28: 17; Ezek. 33: 30-33; Dan. 3: 7, 18; 2 Kings 10: 20-28.

IX. **We need a Revival** that will compel ministers to throw off their robes of priestly dignity and their self-saddled titles, and prove to the community, especially to the un-churched and church-hating sections, that a minister's business is not to amass wealth, achieve notoriety, *ride the tramp-lecture hobby*, or poise in spotless faultlessness, once or twice, one day in seven, before a well-clad, well-fed congregation of respectables, or merely to preach the gospel of Christ in the pulpit; but to go to men, *where men are*, to shoulder the burden of the crushed, the down-trodden, the unfortunate, whose life is one long cry of pain; to share the cutting bitterness of poverty; to feel if he can the agony and anguish of the hopeless hell of social ostracism—earth's punishment for deep-dyed sin; to give his sympathy, his strength, *himself* to his fellow-men, as he did who had not where to lay his head and whose death couch was a cross; to do this, and more, if possible, so that he may bring the hand of suffering, sinning humanity into the hand, the open, out-stretched, nail-marked hand of Calvary's Christ.

"A parish priest of austerity,
Went up in a high church steeple,
To be nearer God, so he might hand
His word down to the people.

"And in sermon script he daily wrote
What he thought sent down from heaven;
And he dropped this down on the people's heads
Two times, one day in seven.

“In his age God said, ‘Come down and die.’
 And he called from out the steeple,
 ‘Where art thou, Lord?’ And the Lord replied,
 ‘Down here, among my people.’”

Luke 10:30-37; Matt. 15:32; Luke 15:2; Acts 6:4; Rev. 1:16; John 13:1-17; 2 Cor. 11:23-28; 1 Cor. 9:22; 1 Cor. 4:9-13; Is. 52:11; Ezek. 34:1-7; Ezek. 33:1-9; 2 Chron. 15:3; Jer. 2:8; Ezek. 22:26; Mal. 2:1.

X. **We need a Revival** that will lynch without judge or jury the church entertainment craze; that will smash up the unholy stage, this “abomination of desolation,” with all its unsanctified accessories that pollute the pure atmosphere of God’s sacred house; that will shut up the *church fair*, the *saints’ barbecue*, the *vestry junket*, and all other *ecclesiastical money-scoops*, where the church of Jesus sells herself to wealthy worldlings, and barter her influence for unholy gain — as filthy as the money for which the traitor sold his Lord; where holy ground is desecrated and irreverence born and bred; where revivals are slaughtered and Christians unfitted for spiritual work; where the spirit of liberality is poisoned and lessons in advanced stinginess given free of charge; where saints gormandize to economize and waste to save; where giving is stripped of its white robe of spiritual worship and decked with the motley dress of bargain driving; where the lie is given to God’s gospel of grace and the mission of the church misrepresented and defeated.

Here is an extract from a poster which I saw a few months ago in a store window; —

“The Ladies of the — Church in — intend to hold a Cantata in the Opera House on December 16, 1898, assisted by Madame —, Directress, from Boston.”

The attraction at an entertainment held in a certain Methodist church, which I know quite well, was a so-called "Scripture Cake," made after the following receipt or a similar one :

4½ cups of 1 Kings 4 : 22.
 1 cup of Judges 5 : 25, last clause.
 2 cups of Jeremiah 6 : 20.
 2 cups of 1 Samuel 30 : 12.
 2 cups of Nahum 3 : 12.
 2 cups of Numbers 17 : 8.
 2 tablespoonfuls of 1 Samuel 14 : 25.
 A pinch of Leviticus 2 : 13.
 6 Jeremiah 17 : 11.
 Half cup of Judges 4 : 19, last clause.
 2 teaspoonfuls of Amos 4 : 5.
 Season to taste of 2 Chronicles 9 : 9.

Here is a partial list of "Side Shows" held within a short time in our own city of Somerville by *some* of the churches of Jesus Christ : —

"Church Fair," "Successful Sale," "Children's Cantata," "Church Social with Comedy," "Department Store," "A Two-Act Drama," "A Ship Social," "Fairy Wedding," "Conundrum Supper," "Chinese Entertainment," "Birthday Social," "Red Letter Social," "Bluejay Supper," "A Pop Corn Social," "Pigs and Palettes."

Ex. 32 : 1-6 ; John 2 : 14-16 ; 1 Cor. 11 : 22 ; 2 Cor. 6 : 16 ;
 Ex. 36 : 6 ; 2 Chron. 24 : 8-11 ; 1 Cor. 16 : 2 ; Jer. 23 : 11 ;
 Jer. 32 : 34 ; 2 Chron. 29 : 5, 16.

XI. **We need a Revival** that will honor the Holy Spirit, the Vicegerent, or better, the Vicar — *and the only Vicar* — of the Great Head of the Church ; that will smash up the ecclesiastical "Tammany Halls" and wire-pulling rings, and kill out

this autocratic, Rome-born, boss rule, and force the pastors of all our churches, with the deacons, the stewards, the vestrymen, the trustees, the elders, the Sunday-school superintendents to hand in their resignations, and give the Holy Spirit the right of absolute rule in the church; that will remove this deep-seated prejudice and repugnance to revivals¹ and evangelists, and compel ministers and churches to recognize the diversity of spiritual gifts in the church, and to receive the Spirit's message even if brought by an unscholarly Amos, an enthusiastic Jeremiah, or an unconventional John; that will rob ministers and churches of their pride and self-sufficiency by showing them that eloquent preaching, artistic singing, and skilful planning *in themselves* can no more convict and convert a human soul than they can create a world, and drive them in deep conviction of sheer inefficiency to recognize the Spirit's sovereignty and supremacy, and to receive for service *his gracious infilling* as a gift from the pierced hand of the risen Christ.

John 7:38, 39; John 14:16; John 16:7-10; Acts 1:8; Acts 2:1-19; Acts 19:1-6; Is. 6:5-8; Acts 8:15, 16; Matt. 3:16; 1 Cor. 2:1-15; Zech. 4:6; 1 Cor. 12:1-31; Judges 13:25; 16:20; Ezek. 37:1-14.

XII. **We need a Revival** that will bring salvation to the unsaved, that will cry "Halt" to the great crowds that madly rush for pleasure, and break God's law to gratify human lust; that will use the stream of youthful energy and influence that

¹ Objectors to union revival work: "1. Sectarian preachers. 2. Cold-blooded preachers. 3. Conceited preachers. 4. Captious preachers. 5. Ecclesiastical preachers. 6. Bookworm preachers. 7. Lazy preachers. 8. Unspiritual preachers. 9. Ambitious preachers. 10. Suspicious preachers. 11. Unfortunate preachers. 12. Æsthetic preachers. 13. Liberalistic preachers. 14. Conscientious preachers." — Dr. L. W. Munhall, Methodist Ministers' Meeting, Wesleyan Hall, *Boston Traveller*, January 21, 1891.

now turns the Devil's mills, to turn the wheels of church activity; that will convert the home that is prayerless and godless, in whose atmosphere criminals are bred, into a Bethel where worship takes the place of blasphemy, and holiness sin; that will bring purse-proud men to humility, and greed-crazed men to liberality, and error-led men to truth, and pleasure-mad men to thoughtfulness, and *all* men, rich and poor, black and white, learned and illiterate, to a recognition of the Son of God, as Saviour and Lord,

But I must stop. A Revival is needed — a mighty widespread Revival. Let us seek for it, work for it, pray for it. May the text of the sermon be the prayer of the church in this present crisis, and may the needed Revival be granted to us so that from the Redeemed on earth, and from angels and Redeemed in Heaven, there may ascend the *prelude* to the universal anthem, that shall be sung when “the kingdom of the world is become the Kingdom of our Lord and of His Christ,” — “HALLELUJAH: FOR THE LORD OUR GOD, THE ALMIGHTY REIGNETH.” Amen.

“Revive thy work, O Lord,
Disturb this sleep of death;
Quicken the smouldering embers now
By thine almighty breath.

“Revive thy work, O Lord,
Exalt thy precious Name;
And, by the Holy Ghost, our love
For thee and thine inflame.

“Revive thy work, O Lord,
Give pentecostal showers;
The glory shall be all thine own,
The blessing, Lord, be ours.”







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